595 /170 cont./ which this rule was taken could not be traced down, just as it was not possible to find the Makassarese text.
578

595 The two wives each has her own house. In 24 of the 27 polygamous marriages, the two houses were even in different kampongs. If it is said of a man that he owns two houses, this means that he has two wives. The wives live each in her own house together with their children and a single kinsman, leading their own lives. They never see each other. They are thought to ignore each other. When they go to pay visits, kinsmen take care that the one does not come where the other is. At festivals the second wife always yields to the first, but in actuality she always gets just as much of a chance to be present, even though it is just for a short period of time. In practice, the two women know everything about each other that can be regarded of any interest at all. [521] Female "friends" tell the news, especially the bad news, that each wife wants to hear about the other. In the course of many years the sharpest edges are often worn off this relationship. The children of the one go to the house of the other with their father. An instance where the two women at a greater age visited each other from time to time remains an exception, however.

It is expected that the husband takes his first wife's feelings into consideration and that he will do nothing that could remind her of her rival. An old example is that a man must [593] put away the contents of his betel box before he comes to the [576] other wife, because filling this box is, all the way up to the ● 276] highest social circles, a special task that a woman performs for her husband, so that a woman, upon seeing the fresh betel leaves, is immediately reminded of the other woman (2).

595 /170 cont./ 2. Little betel is chewed by the generation that is now thirty-five to forty years of age or younger.

[178 ●276]

Nor does he ever name the kampong where the other wife lives as his destination when he leaves. To speak the truth would be an unforgivable rudeness. But a man who, in the opinion of his first wife, already was too much away from home was told: "When a man goes out a great deal, a wife is lazy with the cooking."

/171/ Co-wives display a stronger than normal desire to attach their husbands to themselves, in comparison with [593] monogamously married women. They make sure that the meal is ready when he comes home, that a clean sarong lies in readiness for him, and that his guests are especially well [574] entertained, since a man finds it pleasant if he is known as a good host. On the other hand, they know how to make their anger apparent to him by the same means, by letting him wait for his food, by neglecting to care for his clothes, and so forth. Among older men it can be observed that they stay for a longer time with the same wife. In the majority of cases this appears to be the first wife.

The second wife is always lower than the first; at least she is regarded as lower. This circumstance makes it easier for the first wife to be content with her existence. The great dread of a woman who was not related to her husband appeared to be the fact that now she would become the second wife because he married one of his nieces. As regards descent, however, she was regarded as his equal, and there was in every respect an acceptable reason why his niece should not be regarded as his equal.

595 606 607 The opposition of the first wife is not the only reason why a second marriage comes about only with difficulty. Another reason is based upon the opposition of the relatives.

[11 cont.]

3. Van Hasselt, Midden Sumatra, Volksbeschrijving, p. 179.

I 276 is chewed at all times and often during the night when one is awake. The use of a betel quid after eating is the rule. We must mention here a disagreeable feature of betel-chewing. The various ingredients [12] of the quid give the saliva a foul, brown-red color that is imparted to the gums and lips. The latter are therefore stained a blackish red by the continuous spitting. The native, however, finds this beautiful. A Javanese poet once compared the thus decorated mouth of his beloved with the cleft in a pomegranate that had burst from M J ripeness (1). "Lovely," said the Makassarese singer of his [276 832]

1. Veth, Java, Vol. I, p. 569.

beloved, "lovely is the opening of the mouth of my daeng" (2).

2. Matthes, Mak. Chrestomatie, p. 652.

We want to note how the natives attach superstitious value to the red saliva from betel-chewing for countering sickness. Spitting saliva from betel-chewing on a sick person is commonly done. In general betel plays an important role in the S I 574 276 domestic life of the peoples of the Malay Archipelago. Offering and accepting betel is a friendly gesture. Every guest who comes is therefore offered betel. On Sumatra and in other areas of the archipelago, whenever a Government official visits a village, the women customarily hand him the betel bag or the areca box with some ready-made betel quids in it, which he is obligated to accept. Naturally, he does not have to use them; he can unobtrusively put them aside later.

Offering betel is not only a welcoming gesture to guests, a token of peace and friendship, but also precedes any

OB1 Indonesia OB1
Sumatra OD1
Atjehnese OD4
Makassar 066
Gorontolo 064
Borneo OC1

[17 cont.]

Vol. XVII, p. 427, and Vol. XXXI, p. 361.

A S 276 it is found among the Malays in the Palembang Highlands and Lowlands, in Jambi), and especially among the Atjehnese (3)

3. Van Hasselt, Midden Sumatra, Volksbeschrijving, p. 176.

M G 276 although not as commonly as among the Javanese. The Buginese and Makassarese are also very addicted to opium smoking, as are the Gorontalese of northern Celebes.

B 276 The Dajak [Dyak] of Borneo, the Alfoer tribes, etc. are free of the use of opium. It can be said in general that the pagan tribes do not know opium smoking, but instead indulge in drink. It is the opposite among the Mohammedans. They have tried to compensate for the lack of stimulation from intoxicating beverages, which were forbidden by the Prophet, through the use of opium.

I 276 [735] We need not discuss the influence of opium smoking on the constitution since this is sufficiently well known. Opium smoking, however, not only exerts a baleful influence on the health; it also ruins the well-being of thousands and destroys the happiness of innumerable families. [18] Poverty and unnerved bodies are the consequences of it. A native proverb rightly says of the opium addict: "first he eats opium, and then the opium eats him." Having once surrendered to opium, it is very hard indeed to abstain from it, just as hard as it is for the alcoholic to stay away from drink. It is known that opium is frequently used by the native when he is going to undertake something special, for example, going to war. In our wars with the peoples of the Indies, it has been repeatedly shown how dangerous a crowd excited by opium can be. This is the S 276 721 way many islanders started smoking opium. Mr. van Hasselt mentioned that many Malays of the Palembang Highlands told

000 Balombaru, September 4, 1949. Fifth day: I got to the kampong a little late, and went through most of the rest of my notes, although I am still not quite finished.

2662 Food and drink: they said that the poor folk might eat much
273 maize at certain times of the year, but that everyone pre-
689 ferred rice all the time. They said they didn't eat horse-meat. Fish is very common, both fresh and dried. Fish, however, is expensive now because rope and cordage for the nets is also expensive. Very few people drink wine, because if they become drunk they are beaten if they use bad language. Thus the very few who like to drink are afraid to do so in the kampong and therefore go to Makassar for such activity.

[276] There is said to be a total lack of opium smokers.

224 Deer are hunted farther away with lances and ropes (for-
411 merly at least). Also, stringed spears were formerly used
857 in war. They had heard about the blow gun but did not know about poison, that is, for the dart tips. This was too long ago. Today they say that the children use a form of blow gun with a cotton wadded dart to kill birds. It is about a meter and a half long. They described devices for scaring birds away from the rice fields. If a ruler is present at a [541] deer hunt, the deer must be killed in front of a grandstand, as in Bontorio.

351 Fences are built around houses, but the ones I see are
342 mostly flimsy and sparse. As to house construction, I was
764 shown the main post. It was a little to the rear of the other center one. If there is a corpse in the house, it is laid on the side of the house to the rear of the main post (thus in the rear of the house). In regard to the two pavilions said to have been used formerly, one was for the body and the other for guests. They said no more. They knew about the old
513 habit of sticking a spear up through the floor to kill someone
682 and how the folk would sleep on buffalo hides in order to prevent this.

287 Tapa: they know about bark cloth, and said that in the
291 Japanese time they were forced to make it again: Thus the
411 old art is not dead. They said that formerly, and to some
565 extent at present, women wore pants under the sarong. As for the kris, formerly all men carried one, except slaves.

[301] Women's ears are pierced, and this goes for everyone.
304 However, they did know about the European screw habit, and
881 showed me some earrings which were made for them. Girls'
842 ears are pierced at from three to five years, but they say
574 there is no attendant feast. They agreed that girls are cut at from four to eight or more years of age, and this is accompanied by a feast.